Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

(毎月一回十五日發行但八月、十月ハ休刊)

Vol. XIX. KOBE, JAPAN, MARCH 15th, 1916. No. 6.

CONTENTS.

MATSUYAMA AFTER TWO YEARS.
HORATIO BANNISTER NEWELL.

REPORT OF THE FRATERNAL DELEGATE.
GEORGE MILLER ROWLAND.

OKAYAMA THEN AND NOW.
JAMES HORACE PETTEE.

JAPAN AND THE VATICAN.
ARTHUR WILLIS STANFORD.

A CHRISTIAN BUSINESS MAN.
HENRY JAMES BENNETT.

LIFE AND RELIGION OF KUROZUMI.
SCHUYLER SAMPSON WHITE.

O PARADISE!
FRANCES STEVENS GULICK.

GENERAL NOTES.

PERSONALIA.

Matsuyama After Two Years: Bringing in the Sheaves.

Confucius saw only one side of the shield when he put the acme of joy into his question, "Is it not delightful to have friends coming from distant parts?" The joy of receiving a friend from afar is surely no greater than that in the heart of the one who has accomplished the long journey, and looks again into the eyes of those he loves and calls friends. Such were my reflections as, with Mrs. Newell and our cousin, Miss Hale, who accompanied us, I stood on the deck of the little steamer that brot us to Takahama harbor, and saw a group of Matsuyama friends lined up on the wharf, to greet us after our two years of enforced absence. Such reflections were still further stimulated during the half-hour ride by train, up to the city, when, at Komachi depot, another group, and, at Matsuyama depot, a yet larger group of friends turned out to welcome us back. To them it meant seeing again the faces of those they knew to be interested in them and their spiritual welfare; to us it meant seeing again the faces of those we loved, not only, but it meant the whole history of the past two years,—the long struggle against bodily weakness, and the final triumph that enabled us, in health and vigor, to meet these friends again, and to cast in our lot with them in the great spiritual struggle that the Christian community here stands for. After those long months of marking time, it was good to feel that the order had come to "Forward, march!" It was a joy to feel that we were back in the trenches once more.

Any visions I might have had of a few weeks of quiet preparation and furbishing up the somewhat rusty linguistic tools, soon vanished into thin air; for, before leaving the wharf, I was pledged to speak at two different churches on the following Sunday. Senator Sherman, in the reconstruction days, taught the important lesson that "the way to resume specie payment is *to resume*." I suppose the way to go to work is to go to work!

On that Sunday morning the Communion service was held at Komachi Church, and a young man was baptized,

Seminary

—one of twenty-two members who have been received there during these two years of our absence. That evening, at Gunchu, ten miles down the coast, another baptism service preceded the Lord's Supper, when seven adults and three children were baptized. A novel feature of this service was the great disparity in the ages of those received, the youngest being a little child of one, the oldest a white-haired lady of ninety-one. That span of ninety years covers an interesting period in the history of Japan. These seven made a total of sixteen received here during the two years. With growth in numbers has come a growing desire for a permanent home, which may result, ere long, in the church building so much needed.

A little later, on visiting Marugame, I found not a large, but a very interesting group of candidates for baptism. There were but four (making fourteen for the two years), but of these one man and one woman were especially notable. The man was county school-inspector, whose wife had been, for ten years, one of the most active workers in this church and Sunday-school. Tho always friendly himself, he had never taken that step that would ally him openly with the Christian community. Influenced by the beautiful and consistent life of his wife, and by the constant prayers of the church, he has come out, at last, into the joyful life, and come with great enthusiasm. The other case was the reverse. Here the man had been, for years, an active member, but his wife, for some reasons, had not been able to join him. Now, however, she had come happily to her point of desicion, and, at this service, these two homes were brought into the blessed completeness of a common faith.

At Niihama, a few days later, at a similar service, five adults and a baby were baptized, and four received by letter, making fifteen received there during the two years. One of these was a lady, whose husband was known to be sympathetic with his wife's religious life, but who had never given his full consent to her being baptized. I was unwilling to administer the rite without his unequivocal assent; and, as he was away on business, at the time, the only alternatives were to postpone, or get his approval by telegram. The latter was attempted, and, a few minutes before the service, his affirmative reply came. That telegram proved the turning point in his own thought, and he has since expressed his decision to come out openly in confessing the faith he has been holding secretly.

At Saijo a change in evangelists took place during our absence, and the new incumbent has allied himself very closely to the local church, by taking one of its most respected members to wife. A genuine work of grace has been going on in this community, a part of the fruitage showing itself recently, when twelve adults were received on confession, and one by letter. This makes a total of twenty-nine, who have come in during this period, twenty-five by baptism. One of the very interesting features of this service was to see the family grouping of the candidates. Of the twelve baptized, four were heads of families, each coming in with some member of the family. In one case, that of the long-time postmaster of the town, the whole family came,—father, mother, and only son.

On the following day, one was received into the church at Komatsu, making seven additions to that little company. A large number of inquirers there augurs well for the coming months.

Thus, of adult baptisms in the churches connected with the Station, there have been thirty since our return here, last September, and fifty-nine during the two years of our absence, making a total of eighty-nine for that period; and, with the seventeen received by letter, 106 adults. This takes no account of the growth of the four large, independent churches within this field, at Takamatsu, Imaharu, Uwajima, and Matsuyama, all of which have received substantial additions.

These figures are not recorded in any sense of pride (the comparative paucity of the numbers would rather suggest

humiliation!), but to emphasize the fact that they mean much more than appears on the mere surface. They mean that the little Christian communities, in these scattered districts, are continually commending themselves to their neighborhoods, and gradually attracting to themselves a valuable constituency. They mean that there has been, and is being, put into this rather discouraging church work in the country districts, a splendid lot of consecrated effort by the evangelists and Bible Women, not only, but by the church members themselves. The enterprise is on its feet, and is going, and nothing now can hinder its ultimate success. There are altogether too few men and women engaged in this work, but the force we have is coöperating enthusiastically, and harmoniously, and great credit is due to these workers whose names I am glad to record: Mr. Higashi, of Komachi Church (Matsuyama), Mr. Tomita, of Gunchu, Mr. Yamanaka, of Saijo-Komatsu-Niihama, Mrs. Takagi, of Niihama, Mr. Aono, of Marugame-Sakaide, Miss Kuroki, of Marugame. The ingathering recorded above, at which it has been my privilege to be present, and have a share in, has been due to the efforts of these good people, who live lives of devotion to their work that often put me to shame. Whether or not I am able to impart to them anything of help and encouragement in their work, I am conscious of receiving much from them on every occasion of contact, and can quite agree with Paul, in his words to the saints at Philippi, "I thank my God upon all my remembrance of you."

Space forbids all but the simplest acknowledgement to Miss Bates, Miss Hoyt, and Dr. Pettee for the splendidly efficient way in which they have kept up the evangelistic and the institutional work of the Station.

H. B. Newell.

Report of the Fraternal Delegate.

[The writer went as representative of the Federated Missions of Japan to the Fourth Annual Meeting of the Federal Council of Protestant Evangelical Missoins in Chosen, and this was his report to the Annual Meeting of Federated Missions, Jan. 5, 6, 1916.]

The welcome accorded the fraternal delegate from Federated Missions to Federal Council was prompt and hearty. The brethren over there have a cordial, whole-souled way that quickly puts one quite at ease and makes him feel at home. My train had hardly pulled out of Fusan when I was discovered by a delegate bound for the Council, and taken in tow from that first hour, invited directly to sit with committees doing their preliminary work, and taken to a hospitable home for entertainment during the sessions.

Not only was an appreciative hearing given to the formal greetings from Japan, but your delegate was invited to sit with the large committee that considered, till after midnight, the important question of adjustment to newly issued Government regulations. He was also invited to report to the Council the progress of the Union Evangelistic Campaign here. In ways without number it was made plain that the Chosen missionaries are earnest in their desire to live and work in close fellowship with us of Japan proper.

The general progress in Chosen, that which strikes the eye of the casual visitor, is beyond compare, almost spectacular. Five years ago in Keijo I was met at the station by a chair carried by coolies. Last September an automobile hurried me to my lodgings. Railways, highways, schools, afforestation, agriculture—everything has fairly forged ahead since last I saw it; and an Exposition was held in Keijo, in September last, to illustrate and celebrate the advance. Keijo has been and is being modernized and beautified; and it is said that Mr. Komatsu is ambitious to make it the first city of the Far East. On the whole, even

persons who seriously opposed annexation, allow that the Chosenese are better off now than they would have been if left to themselves.

The relation of the foreign missionary to his field in Chosen, up to the time of Japan's protectorate, was, because of the character of the people, a very simple matter, compared with the similar relations here in Japan. But, with the new regime, those relations became exceedingly complex. A new Government, new and unknown officials, with new and unknown points of view, as to both government and religion, and speaking a new and unknown language, have made the position of the European missionary of ten, twenty, thirty years' experience in Chosen, one of exceeding delicacy.

But, fortunately, both the officials and the missionaries have recognized the delicacy of the situation, and have set themselves steadfastly to the task of minimizing the differences, and perfecting the cordial relations. This testimony is from personal observation and from direct, though, of necessity, somewhat limited information. The officials, on the one hand, especially the higher officials, are considerate of the aims of the missionaries, cordial in their personal relations, and painstaking in their efforts to make plain the purposes and methods of the Government-General. The missionaries, on the other hand, as a body, seem to have adjusted themselves with remarkable promptness and fulness to the new order of things; and to be intent on loyalty to the Government for themselves, and for their Chosenese brethren. There came to my notice an instance of a touring missionary, who quietly asked a congregation of Chosenese Christians to refrain from demonstrations at his arrival and departure, but rather to welcome and speed the Japanese officials, on occasion of their visits—John Baptist's "He must increase, but I must decrease." Some of the younger missionaries are zealous in the study of the Japanese language, and nearly all are doing more or less with it; not a few Japanese officials speak English—facts full of meaning. In short, mutual understanding and personal fellowship betwixt Japanese officials and European missionaries seem to be happily on the increase.

New regulations for religious propagation, issued by the Government not long before the meeting of the Council, were the cause of concern on the part of some. It was feared that the full religious liberty granted by the Constitution of the Empire, was about to be denied to the people of Chosen. Really those regulations are not essentially different from those we have become familiar with here in Japan; and a full, free, frank consultation between two members of the Council and Mr. Usami, of the Government-General, made it clear that there is to be no slightest curtailment of religious liberty. The Government is simply asking to be kept informed concerning all religious propagandism. The missionary body accept this interpretation.

The regulations for private schools, revised March 24, 1915, and newly issued, stipulate that private schools may not "enforce religious education, or conduct any religious ceremonies" (Instructions, Regulations and Remarks Concerning Private Schools, p. 9). Private schools established prior to April, 1, 1915, are allowed till March 31, 1925, to conform to the new regulations (Ibid, p 18f.). These regulations seem irksome chiefly where it is desired to establish new private schools, for they state that, in such cases, "Bible, history, or geography shall not be put in the curriculum" (p. 19). In these cases, however, it would be allowable to have Bible instruction and religious ceremonies in a separate building, and outside of school hours. It would seem wise for all private schools to spend the next decade perfecting themselves, and to leave the long future to take care of itself.

The relations between the *Kumi-ai* work for Chosenese and the other Christian work in Chosen, to which the attention of this Conference was called a year ago, do, indeed, leave much to be desired. Among the causes for the lack of hearty

coöperation are, (1) a wide difference of theological statement and belief, in which each party believes the other to be in error, (2) the lack of common language for free and easy communication, and (3) a lack of appreciation of the high importance of mutual understanding and cordial coöperation. It ought to be borne in mind that the leaders ot the *Kumi-ai* body exceedingly regret these conditions, and desire, as much as in them lies, to remedy them.

Besides the Federal Council itself and other agencies, which the different communions have in common, the latest united effort is a Christian newspaper, beginning this month. In this, as in many other ways, our brethren in Chosen are an example for us.

Perhaps the strongest impression made upon your delegate by his visit to the Federal Council, and his contact with the mission stations and missionaries, was that the Chosen missionaries are incorrigible evangelists, putting a strong emphasis on Bible study and Bible teaching. My host in Keijo started out on an evangelistic tour, when the meeting of the Council had hardly closed. In Heijo a Women's Bible Class was just closing as we reached the city. In exactly twenty-four hours, the housewife of the home into which I had been taken for entertainment, started, with her two little children, to teach in another Woman's Bible Class, a whole day's journey distant. Some missionaries, besides their work with churches, chapels, and ministers while touring, teach Bible Classes, for longer or shorter terms, whose aggregate membership, for a year, goes up into the thousands. Would we could have such Bible study by our church members here in Japan proper!

GEORGE M. ROWLAND.

Okayama Then and Now.

By *then* is meant 1878 and '79, when we Pettees exchanged our first bows of acquaintanceship with Okayama, and the succeeding years until the new and novel had given place to the establisht and accustomed.

As the older missionaries are aware, there was a keen competition between Fukuoka, in Kyushu, and Okayama, in Bizen, as to which should become the new Mission station, and the decision in favor of the latter probably resulted from the chance noticing by Messrs. Atkinson and Berry, our mission scouts, of a pair of red boots at the entrance to a Japanese hotel in Kobe, as these gentlemen were out walking one afternoon. "Those must belong to Mr. Nakagawa of Okayama," said one to the other. "Let us go in, and tell him we have decided against Okayama, and in favor of Fukuoka." No sooner said than done. Then Bizen's foremost *samurai* got busy, and the result was a reversal of the committee's decision, and the occupation of Okayama by the Berry, Cary, and Pettee families, and Miss Julia Wilson, who, unfortunately, was forced by ill-health to return to America the following year, and was succeeded, first, by Miss Talcott, and later by many another representative of one of the Woman's Boards.

That first period was, of course, the age of all-night rides in stuffy little steamers, where one could not stand upright in the first class cabins, or of a two-days' ride in back-breaking, well nigh springless, *jinrikisha*, to cover the eighty-nine miles between Kobe and the "real interior" at Okayama. It was the age of the *andon*, an apology for a lamp enclosed in a paper screen, and in which a kind of vegetable oil gave forth from a lighted wick, a tiny stream of light. The editor asks for an article with a real Bizen flavor, so I will add it was the age of brown-backt, bare-legged coolies, covered when passing a police station, with a shirt of mosquito netting, to evade the meshes of the law, of black-teethed women of every rank, of curious country folk crowding into the foreigners' kitchen, and almost into his soup kettle, until we were forced to fence

off a small enclosure around the kitchen door, which opened, as so many still do, directly on the street. This first residence of ours was an ex-tea-house, in a public park, and a stream of pilgrims and pleasure seekers was always flowing by the kitchen door.

On my first visit to Okayama—before we moved there—I was given, in company with Messrs. Berry and Cary, a ride in the governor's carriage, to a famous shrine outside the city. The governor drove with one hand, and held in place his ill-fitting silk hat with the other. Relaxing his hold on the hat, to guide his horse around a bad spot in the road, the stiff wind played havoc with the "stiff hat," and it fell to me, riding on the *betto's* seat, to jump down, pick the "beaver" out of the dust, clean and "lift it up" to His Excellency. Honors were easy in those days.

After getting settled in our new homes, we began to respond, so far as possible, to the requests showered upon us "to teach me Inglish, Furansu, Garman, bottny, Naturally history, Matematics, philosophy, relijion, and any thing else you may know," as one modest application read. We tasted *kibi dango* and *ote manju*, Okayama's specialities in the food line, revelled in oysters, at times sending them to the Kobe and Osaka friends, who hardly knew, in those days, the taste of good oysters, tried to admire her Bizen (Imbe) brown pottery, and did grow enthusiastic, so far as peace prophets could, over her famous old Bizen blades, "the soul of the *samurai*," and felt that we could join with her youngsters in singing the local popular song:

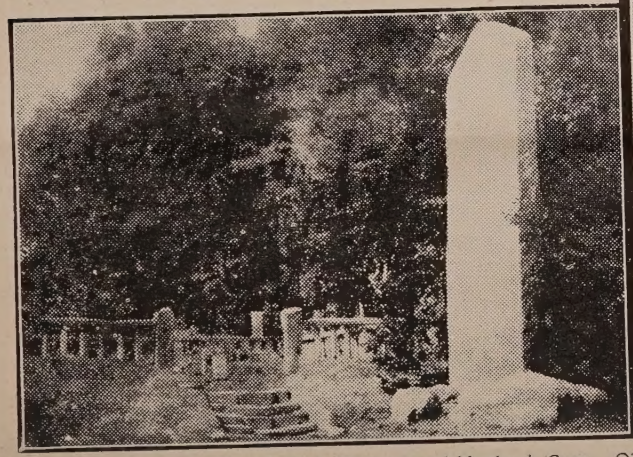
Watasha Bizen no Okayama sodachi,
Kome no naru ki wa mada shiranu.

Brought up in Okayama of Bizen, I know not (have not yet seen) the stalks of rice. This is supposed to mean that the city was so populous that children living there, never saw rice growing in the fields, an impossibility outside a poet's fancy, unless the kids were blind. A second interpretation makes it the wail of a child whose mother was a convict, and whose whole young life was spent within prison walls. There are other guesses as to the meaning.

We Pettees began our continuous work in Okayama practically simultaneously with that of Paul M. Kanamori, and have highly prized his friendship thru all the years since 1879. Mr. T. Osada, now the well-loved pastor of Niigata church, and *Kumi-ai* bishop of that section of Japan, was the only baptized Protestant Christian in Okayama prefecture, aside from us workers, who came from Kobe and Kyoto. Possibly there was one other young man living in the city, who had studied, for a time, in Doshisha, and been baptized there, a Mr. Ishiwara. Now there must be two thousand in Okayama prefecture, and a thousand more, who have died, or moved elsewhere. Of the schools, Orphanage, and Hanabatake Social Settlement, there is no space here for writing.

The public attitude toward the religion of Jesus has changed several times, corresponding to general movements thru-out the country at large. There was first the period of curious inquiry and wide-spread interest in all foreign things. Then followed the great reaction, caused, in part, by the difficulties attending the revision of the treaties. During about a year of this period, just preceding the decision of Great Britain to revise the old treaty, so irksome to the sensitive nationalism of new Japan, was the only portion of our thirty-six and a half years' residence in Okayama, when we received any discourtesies worth noticing, or felt any danger as to our persons or property. The police authorities, always our friends, cautioned us then to be especially on our guard, not to give the slightest occasion for offense, and to remain indoors evenings so far as possible. On one occasion, returning home about 9:30 Sunday evening, I met a swaggering group of five drunken fellows, midway on the long bridge, and had an anxious two minutes until we had safely passed each other. One of

BY CURTESY OF KAHOKU SHIMPO.



The Historical Monument and Hasekura's Grave. Oil Painting of Himself, Done at Rome in 1615, and Brought to Sendai by Him.

(There is another picture of him at the Vatican.)

the men threateningly drew a concealed sword half out of his cane, but the incident went no further, and Tokyo and Washington were spared some possible correspondence.

Then followed the third period, continuing, with modifications, unto the present, of intelligent interest and inquiry. Okayama people have always shown a progressive spirit, and marvellous indeed has been the advance in material things from the "*andon*" age to that of gas and electricity, from the time when not merely poor children in Okayama Orphanage, but some of the leading citizens of the town, hulled and polisht by foot-power the rice for their family use, while their wives and daughters worked on hand looms, to the days of modern machinery, big mills, water and sewerage systems, well-equipt standing armies, white-cotton-gloved policemen, and all else that makes up the Japan of 1916.

But greater yet has been, in Okayama, the moral uplift of the people, and the clarifying of ethical and spiritual visions. No longer are *all* walls and fences covered with filthy drawings; there is a public sentiment that exposes and protests against flagrant immoralities by teachers and officials, and, to some extent, even by artizans and merchants. Things are not yet what they should be in politics, the business world, or society at large, nor even in the temples and churches, but the more intelligent Buddhist priests now feel compelled to preach and practice the common moralities of life, and inquirers after the secret of a faith that purifies and ennobles life are on the increase.

We Pettees have greatly enjoyed our home and life and work in Okayama, have made a host of congenial friends, and deeply regret leaving the field with the work so far from finisht. But as we went at the call of duty, we now leave under the same impulse. Governor Takasaki and a few others welcomed us on our arrival. Governor Kasai and hundreds of others generously joined on *Tenchosetsu*, in farewelling us. We shall never forget the city and prefecture in which we have spent so many delightful years of service, in the name of Christian discipleship. We pray that grace, mercy, and peace from God our Heavenly Father, may ever abide upon all Chugoku, and that the beauty of holiness, far surpassing the loveliness of Okayama's famous park, speedily may become the possession of all her people.

JAMES H. PETTEE.

A Chapter on Japan and the Vatican.

The visit of Cardinal Guiseppe Petrelli, the Papal Legate, to offer the Pope's congratulations to the Japanese Court, on the "coronation," was an interesting event, recalling especially the two missions from Japan to the Papal Court in the Middle Ages, as well as visits of Roman Catholic dignitaries to this country in recent years. The Cardinal is stationed at Manila, and first visited Japan in 1904, probably in company with Archbishop O'Connell, of Boston, who was sent to the Philippines by the Pope, to adjust the relations of the Church there to the American administration, and, on return to America, was accorded audience by Meiji Tennō. The vernacular papers, last month, also mentioned envoys sent here by the Pope in 1880 and 1910. Benedict XV's special envoy arrived at Nagasaki January 30 and reacht Tokyo February 2; after about a week there and at Nikkō and Sendai, he proceeded to Yokohama, Kyoto, Osaka, Kobe, and Okayama, and sailed from Nagasaki for Manila, February 27. As in the Middle Ages the southern and northern Japanese envoys bore letters to the Pope, so this time the Vatican's envoy brought a letter to the Emperor.

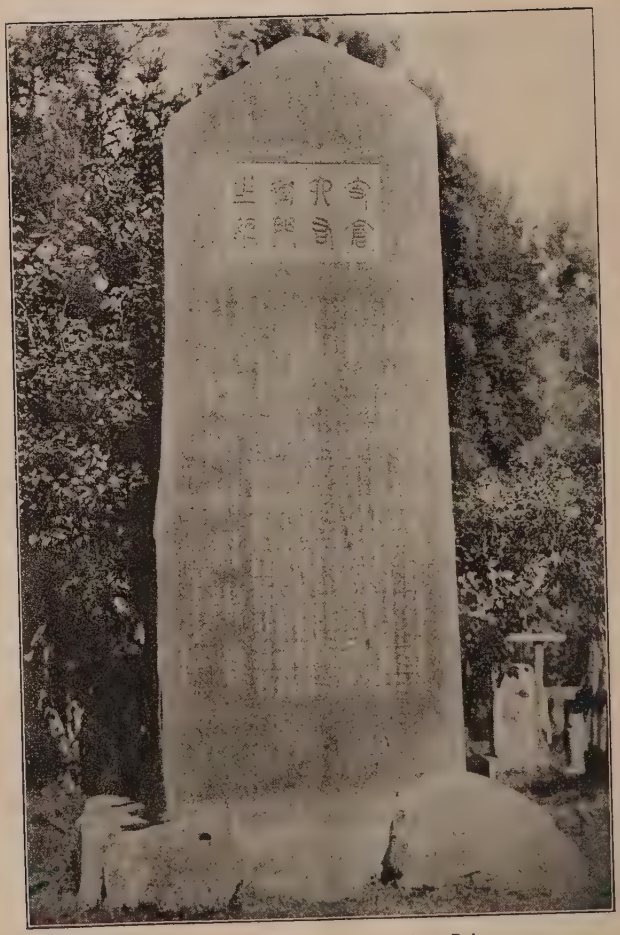
In October, 1613, Date Masamune, *daimyō* of Northern Japan, with castle at Sendai (since 1600), sent Hasekura Rokuemon Tsunenaga, as envoy to Pope Paul V and King Philip III, accom-

panied by a Spanish Franciscan, Luis Sotelo. The story of this mission is interesting, and its main features may be found in Cary's "History of Christianity in Japan," Murdoch's "History of Japan," Meriwether's paper in "Transactions of the Asiatic So. of Japan," XXI, Longford's "Story of Old Japan," and the "Official Guide to Eastern Asia," III. Date, under the informal direction of Iyeyasu, built a ship and dispatcht the mission from Tsukinoura, about forty miles from Sendai, near the present port of Oginohama, whence, *via* Mexico, the party proceeded to Sotelo's native city, Seville, which stood on its head to welcome the mission. At the court of Spain Hasekura was baptized under the name Philip Francis, in presence of the king, and with most distinguisht godparents, and then, *via* Genoa, went to Rome, where Date's letter to Paul is still preserved. A copy of the Latin facsimile in possession of the Date family, is given by Meriwether, accompanied by the rendering of an Italian translation. Pope Paul's original letter-patent, in 1615, conferring on Hasekura Roman senatorship and citizenship, was discovered at Sendai, in 1876, by M. Langlais, a French priest, whether the Rev. J. Langlais, whose name appears in the last "Christian Movement," we can not say; the letter may be seen in a rear, up-stairs room, near the center of Ueno Museum, Tokyo. A good photograf of it may be found in Marnas' "La Religion de Jesus," along with a fine copy of the Latin text, in which we meet, *hisashiburi de*, our old friends S. P. Q. R. and *anno ab urbe condita*—MMCCCLXVI, in this case. The text is also given by Meriwether, with translation, but with grave copyist's errors. Some twenty-five years ago quite a collection of letters relating to this mission was discovered at Rome, Venice, and in Japan, along with various other relics of Hasekura's visit to Rome, such as an oil painting of Pope Paul, owned in 1892 by a Sendai merchant, a small painting of the Virgin, two bronze crucifixes, rosaries, medals, clothing, swords, and horsetrappings. Upon occasion of Meiji Tennō's visit to Sendai in 1876, the local sensation was an exhibition of Hasekura relics—as much of a surprise to citizens as to foreigners.

Hasekura returned *via* Mexico and Manila, reaching Sendai, August, 1620, but Sotelo was compelled by his order (Franciscan) to return to Mexico, only to reappear in 1622, at Manila, whence he escapt to Japan, where he was burnt alive, August 25, 1624, at Omura. *Sotelo avait de grande idées* comments Marnas, disapprovingly, we suppose, for Sotelo's vaulting ambition did not pause at disloyalty to a cardinal commercial principle of his country, nor hesitate at disobedience to the authorities of his order, who disciplined him at Manila by confiscating his papers, and sending him to Mexico, presumably with intention of forever keeping him away from Japan. Pope Paul, in natural eagerness for the spiritual conquest of Date's territory, appointed Sotelo bishop of Northern Japan, or took active measures in that direction, but Philip III thwarted the project. A few writers hold that Hasekura stuck to his Christianity to the end, but most hold that he at once apostatized on return to Sendai, because Date was persecuting the Christians. According to a letter of Hasekura's grandson, in 1677, given by Meriwether, Hasekura was never a Christian, but simulated conversion to gain the commercial and political ends of his master, who was entirely hypocritical in his professions of spiritual interest in Christianity. Not improbably Hasekura was no less of an arch-hypocrite than his master, to whom he is said to have reported that "Christianity in Europe was only an empty show." Hasekura died at Sendai, July, 1622, and his grave is at *Kōmyōji*, a temple of the *Rinzai* subsect of *Zenshu* Buddhists, at Kitayama, Sendai.

Cardinal Petrelli visited the graves of Date and Hasekura, planting a memo-

Hasekura's Grave at Kōmyō Temple, Kitayama, Sendai.



Historical Monument Relating to Hasekura Rokuemon,
Erected in 1908 at Kōmyō Temple.

rial tree upon the mound of the latter. There's nothing pretentious about the grave; some displact old stone steps lead up to the enclosure, which is surrounded by a low fence of stone rails laid upon the tops of stone pillars, with larger stone posts each side of the entrance, and at intervals in the fence. The monument was originally in the prevalent Buddhist style, *i.e.*, upon the base was erected a stone column representing a cube, a ball, a pyramid, a crescent, and a cone, symbolizing the five elements—but only the first three remain—earth, water, fire; a pair of large bamboo vases stand in front, a flat rectangular stone between them, and a low, stone pillar to one side. Some three rods from the mound stands a fine monument of Sendai slate, about 12ft. by 4ft., bearing a lengthy historical inscription about Hasekura, dated September, 1908, and composed by a distinguisht scholar of Japanese classics, and a scion of the Sendai clan, Dr. Fumihiko Otsuki, widely known by his Japanese dictionary, "Genkai."

The Cardinal conducted a special service at the Catholic church in the city, visited the Catholic girls' school, and met a lineal descendant of Hasekura, Mr. Kaijiro Nishiyama of 27 Tanaka, Takagi, Matsushima Village, who presented His Eminence with a Kunikane shortsword, a prized heirloom of the Hasekura family. The Envoy must have found his visit of little more than twenty-four hours at Sendai, replete with interest, and we may hope the work and influence of his Church will have more permanence than that of the Franciscans of the seventeenth century.

ARTHUR W. STANFORD.

A Christian Business Man.

Mr. Tsurukichi Hatano, a native of a small village near Ayabe, in Kyoto province, is a good example of a Christian business man. Until he was seventeen years old, he studied in the schools of his own district, helping his father in his work, when not at school. In 1874, when seventeen years of age, he left home and entered the Middle School in Kyoto, where he studied, making mathematics his specialty, for two years. Later he went to Osaka and studied English for awhile, then returned to Kyoto, where he became a teacher of mathematics. While in Kyoto, he associated with bad men, and began to go down-hill. After awhile, he resigned as a teacher, and opened a book-store in Kyoto. But having some ambition, he gave up his business, and went into politics. He was among the first to start the agitation for a national representative assembly (*tei-kokugi-kwai*). Through his efforts and those of others, in the 13th year of Meiji (1880), an Imperial Decree was issued, that a national assembly should be opened in ten years.

Although an active and able man, Mr. Hatano continued to associate with bad companions, and in his personal life, went from bad to worse. He lost all his money, and, as so often happens when one loses money, he lost his friends. In December, 1881, he had to leave Kyoto, penniless, and return to his home. He had, when a child, been adopted into another family, and had changed his name, but, on returning to his home, he found that his own parents had died, and to keep up the family name, he left his adopted parents, and resumed his original name again, and from this time on, though not becoming a Christian at once, he stopped his dissolute life.

In Kyoto, he had often heard Christian sermons at Doshisha, and elsewhere. But he did not believe what he heard. After returning to Ayabe, he often wanted to hear about Christianity, but there was no one to lead him. For four years, he was a teacher there, and while teaching, he began to think of the silk business. A certain Keizo Tanaka was then in the silk business in Ayabe. Mr. Hatano used to go to see Tanaka's factory, and the thought occurred to him that he

might make a success of the silk business, himself. Tanaka failed in the business, and went to Asahigawa in Hokkaido, where he was very successful, and Mr. Hatano started up a small silk business in his own house.

He had had no experience in the business, so he sent a man to Maebashi to study the conditions there. This man, Kuranosuke Shinjo, while in Maebashi, heard of Christianity, and later was baptized. When he returned to Ayabe, he worked for Mr. Hatano, and soon got a missionary and an evangelist to come there to preach. The first one to come was Mr. Tagohei Murakami, of the Tamba Church, and later Mr. Kosuke Tomeoka, the founder of the Reform School at Sugamo, in Tokyo, came.

When Mr. Hatano first heard Christian teaching, he had a feeling of fear in his heart. He listened gladly, but felt afraid, on account of his past bad life. But he was gradually led on, and was finally baptized by Mr. Tomeoka.

He has conducted his business on Christian principles, and has been so efficient and honest, that the Skinner Company, of New York City, took all of his goods for thirteen years. The Skinner Company had such confidence in him, that the only guarantee they asked for was the assurance that the goods came from Mr. Hatano's factory, and for a long time, the firm asked him to sell to no other company.

The silk business seems to be a somewhat uncertain business. Last year, on account of the war, the firm lost 30,000 *yen*, but I am told that if the present good conditions continue until the end of the year, last year's losses will be made up, by the end of this year. During the depression last year, 9,000 shares of stock had to be issued, to raise funds to carry on the business. A Tokyo man believed in Mr. Hatano, and offered to buy 6,000 *yen* worth of stock, but the people around Ayabe immediately arose in arms, made Mr. Hatano refuse the offer, and promptly subscribed for the shares themselves. When this great loss was sustained, Mr. Hatano felt that if he had not been a Christian, he did not know what might have happened. This was his time of supreme trial, and the only thing he could do was to pray. After praying, he was able to sell 9,000 shares of stock at 50 *yen* a share, and obtain capital. And now prices are so good, that if the present prices keep up, he will be able to wipe out his debt, by the end of the year.

The company employs 2,650 persons, 2,400 of them being women. A large number of the women are young girls, hardly out of their teens, but they have a bright, roomy place to work in, and I was struck with the fact that most of them seemed to be happy, and to have a good healthy color. There is a schoolroom, a hospital, sleeping-rooms, dining-room, bath-room, and exercise ground for the employees in the plant, and Mr. Hatano seems to be trying to carry on his business according to Christian principles. His fundamental theory seems to be, that without a good character, a person can not do good work.

H. J. BENNETT.

Life and Religion of Kurozumi Munetada.

II. HIS PREACHING. When he first began to preach in Okayama, a Buddhist priest heard him, and expressing a desire to become his servant, was met with the reply that he had no need of any. When Munetada returned home, however, he found the man there awaiting him. He neither inquired why he was there, nor did the man himself say anything, but he remained with him all his life. The following incident also illustrates the power of his preaching. A man having a quarrel with a fellow-townsman, went to Okayama to carry the matter before the court, but, hearing a sermon by Munetada, he gave up his intention, and became a peaceable and earnest disciple.

Another incident, recorded of him, shows his unruffled spirit under insult. He was once invited into the country, to preach at a temple, to the people of the village. In the midst of his discourse the priest returned, and, finding him sitting on his cushion, became very angry, and pulled it from under him, whereupon Munetada said nothing, but continued talking quietly. This preaching to the common people was what he most delighted in. When urged to preach before the Lord of Bizen, he declined, giving as his reason, that if the latter became a believer he would be invited by his friends to all their homes, with the result that this general preaching work would become impossible.

Associations of believers were formed, to which he gave the name *kometsuki-kwai*, derived from the process of whitening rice, in which the "pestle" represents Munetada, and "rice," the believer, who is purified by hearing and fellowship with the teacher. His efforts to extend his doctrine were met with persecution in several places, notably the province of Maba, and the towns of Uwajima and Tsuyama, pictures of Amaterasu being burned in the latter place.

Two phrases explain the method of propagating his teaching. *Ishindenshin*, literally, to transmit with body to body, in other words, the power of example. *Kujujiju*, to give by word of month, and to receive by ear, personal communications.

III. Healing of Disease. One of the distinctive characteristics of his religion is the healing of disease, which is practised. Its origin has already been referred to, in relating the history of his own recovery from sickness. Very many instances are recorded of such healing of disease. Eye-trouble was cured by hearing the reading of his sermons. Several cases of the cure of consumption are mentioned. At the festivals one may see the female teachers practising the art by breathing upon, and placing their hands on the patients. One of his biographers claims that Munetada practised hypnotism, tho he did not himself know it by that name.

IV. Anecdotes. A man once undertook to burn Munetada's house, succeeding to some extent. He took no action in regard to it, but prayed for the man during the space of three weeks, at the end of which he became a believer.

One day a man came, requesting instruction. Upon 20 or 30 slips of paper he wrote the following: "Do not become angry, do not be anxious, do no evil, and, then, by the grace of Heaven, your prosperity will increase," and then sent him home, telling him to paste them up in the proper places. Later the man returned, saying there was one too many, and asked what he should do with it. Whereupon Munetada told him to put it upon his heart.

The following story shows a spirit of reverence, which is a great desideratum to-day in Japan. Once, when he was on a journey, he was lodging at a certain place, with a priest of another sect. After retiring for the night, before they fell asleep, this priest asked him the name of the god he worshipped. Munetada made, at first, no reply, but, when he continued to inquire, he finally arose, put on his kilt, assumed a reverential posture, and, then answered his question.

When his disciples urged him to go to Kyoto, and make that city the center of his efforts, saying he would gain a wider and speedier hearing from there, he replied that his teaching being the "way" of Amaterasu, who was in the entire universe, the place did not matter; if the doctrine were good, people would come any where to hear it.

On the importance of guarding one's speech he gave the following *obiter dictum*: "To kill a person with words is a much more heinous sin than to do it with a sword, for the latter kills merely the form, while speech may kill the heart as well."

How his own town's people regarded Munetada is shown by the following story which belongs to his 61st year. A man of the village inquired of a diviner,

who was greatest among *Shaka*, Confucius, and Munetada. He received the answer: "Munetada, with Shaka second, and Confucius last.

V. Statistics and Bibliography. There are three festivals: Mch 24, 25, in honor of the founder, July 31, Aug. 1, Great Purification, Dec., the Winter solstice. The number of churches is 352; of chapels, 83; of believers, male, 258,214, female, 232,708; of teachers, 4,275; of pupils in training, 22. Some of the sources are:

Ijin Kurozumi Munetada,
by Kiyama Kumajirō;
Kurozumi Munetada,
by Maki Hōrō;
Kurozumi Kyōso Ichidaiki,
by Watanabe Kate;
Kurozumi Kyōso Saishiki,
by Kataoka Seisen;
Kurozumi Kyoki to Kyosoku,
On Michi no Aramashi, (daitai),
by Keiseizashisha;
Kurozumi Kyōso no Sandaikun,
by Kuwada Tsunezo;
Kurozumi Kyō Seiten Reitenshiki,
Kurozumi Kyō Kyōsho, 2 vols.

S. Sampson White.

O Paradise! O Paradise!!

Dear Mission News:

You probably do not hear from this branch of the Gulick family so often but that you will be willing to accept a line even from this humble member of it.

On June 23, 1914 we left Manoa Valley in Honolulu for the "Golden State." The "we," who sailed on the *S. S. Manoa*, on that day, were John T. Gulick and wife, with their daughter, Louise Gulick Whitaker, and her husband, Rev. Robert B. Whitaker, and their nearly-four-months-old daughter, Julia Martha. During the months of July and August we were in San Francisco, where Mr. Whitaker "supplied" in the pulpit of Bethany church. For a month of that time Addison was with us, and we were together as a family, for the first time in several years. Before the end of August, Mr. Whitaker had received a call from the Congregational church at Paradise, and, on September 3, the five of us arrived, ready to begin work.

Paradise is among the hills, elevation 1,700 ft.—and about one hundred miles north, or northwest, of Sacramento. It is about fifty miles south of Mt. Lasson, the "new volcano," the smoke from whose crater we saw more than once, piling up against the northern sky. We found a community of intelligent, wide-awake, attractive people from different parts of the United States, Canada, and England, including quite a group from Honolulu. The parsonage was not large enough for both families, so we rented a three-room cottage to which we were conducted through a short, but romantic trail, winding in and out among the pine trees, a veritable little "lovers' walk."

The people of Paradise are nearly all fruit-ranchers. The early settlers of the region were mostly miners. We looked out of our east window across the orchards, toward a peculiar cone-shaped hill, among a mass of mountains, which marked the location of a mine, from which, even now, nuggets of gold are sometimes taken.

There are two traditions as to the origin of the name of the place. One is that some gamblers, in the early days, named it "Pair-o-dice." Another is that a party of prospectors, after passing a night in a place called "Hell town," a few miles away, arriving at Paradise the next day, considered the contrast complete, and so named the place "Paradise." Certainly the climate there is as nearly perfect as climate can be, and the scenery as beautiful as one could desire. The country is, in a sense, "new," as it is only about seven years since the locality ceased to be considered a mining region, and was recognized as adapted to fruit-growing.

When Robert and Louise decided to

accept the call of the American Board, and go to Shaowu, China, we immediatety booked for Honolulu on the *Manoa*, and they came with us, and spent the intervening weeks with us in our Honolulu home. They wished to go to their field last fall, but no accommodations could be obtained on any steamer until the *Tenyo Maru*, which sailed from San Francisco, January 8.

We left Paradise for San Francisco November first, the fortieth anniversary of my first sailing for Japan, with the Learneds, Mr. Doane, and Miss Wheeler.

Louise, and her husband, and two babies sailed on the *Tenyo Maru*, on January 14, and you have seen them before now. Sincerely yours,

(Mrs.) JOHN T. GULICK.

General Notes.

The foreign children's "Junior Building" is in evidence at Karuizawa, and it is planned to use it next summer.

* * * * *

Hearing of the "Neesima Book" of the Doshisha Library has made Kobe College wish to start such a book relating to its founder, Miss Eliza Talcott. Will any friends who are willing to contribute clippings, photographs, letters, or incidents for such a memory book, kindly send the same to: Miss C. B. DeForest, Kobe College, Kobe, Japan. Those of earlier dates will be especially welcome, but all will be prized.

* * * * *

If members of the Mission have old copies of the Abridged Minutes, or the annual printed treasury reports, which they are willing to donate to the Mission Library Association, please communicate with the librarian before sending such copies. Those now in hand are: Abridged Minutes 1893, 1894, 1899, 1900, 1902, 1904, 1906, and all subsequent; Reports, 1899, 1900, 1901, 1908 and all subsequent. The Library now has of the *Japan Evangelist*, vols. 1, 2, 3, 7, 8, 9, 10, 11, and other volumes will be most thankfully received.

* * * * *

There is an ancient custom of worship at the leading Shinto shrines thruout the country, to pray for prosperous harvests. The festival is named *Kinensai*, Annual Prayer Festival, or *Toshigoi no Matsuri*, and is under direction of the Household Dep't, whose ritualist section dispatches sacrificial offerings to all important shrines. The ceremony of prayer for good harvests is performed at the Court, at Naiku, Ise, while the governors, or other officials in the prefectures, attend the local shrines in official representative capacity. The festival fell on Feb. 17 last.

* * * * *

The native press of late has been discussing in earnest tone the need of reform in Japanese police and judicial methods, and a measure was brought before the recent Diet to safeguard the personal rights of individuals suspected or accused of crime, and to insure proper compensation from the government in cases of proved miscarriage of justice. The immediate occasion of the agitation were two recent cases in the suburbs of Tokyo, Nihonenoki and Omori, where individuals had been convicted and punisht for serious crimes, when subsequently the innocence of both persons was proved to the satisfaction, even of the authorities responsible for the injustice. The law affords no redress for such cases of wrongful punishment. Moreover, the question of extortion of confessions by torture, on the part of the police authorities, as the explanation of such wrongful convictions, was a vital element in the native press discussions. This question of torture by Japanese officials, is like Banquo's ghost—keeps popping up every now and again in the newspapers. Where there is so much smoke, it is only reasonable to infer that there is some actual fire.

* * * * *

Kobe was treated to an earthquake about 6.19 a.m. on Feb. 9th, lasting 48 seconds, with the main concussion for 3 seconds. The vibrations were horizontal, and gave *fusuma*, and loose partitions, a good rattling. The center of disturbance was regarded as about 40 miles distant, but no returns of any disturbance elsewhere have been noted in the local press. Old Asama, Japan's premiere volcano, has not been in the limelight for many months, until it got up a sensation for Washington's birthday, in the shape of a stiff earthquake at places in proximity—seven shocks between 6.13 p.m. and 8.55 p.m. Clocks were stopt, contents of shelves upset, plaster shaken off, glass doors and windows crackt, people frightened out of their houses, to seek refuge where falling tiles and timbers would not injure, etc. The vibrations were vertical and the center of disturbance was at or near the volcano. At one point part of a mountain collapst.

Ku wa yamai,
Go shichi ga ame ni,
Yotsu hideri,
Mutsu yatsu koso wa
Kaze to koso shire.

"Earthquakes at nine betoken decline;
At five and seven signify rain,
At four the sky is cleared thereby,
At six and eight bring wind again."

* * * * *

With this issue Mr. White's series of articles on Kurozumi and "Kurozumism" ends. The sect is generally spoken of approvingly, as compared with other Shinto sects, and as compared with any religious sects of the empire. Dr. Kiyama has an article on the subject in this month's *Japan Magazine*, in which he quotes Rev. Danjo Ebina: "When I was in England, attending the International Conference of Religions I spoke about Kurozumi Tadamune, who was an incarnation of inspiration. He not only contemplated the past and the future of the human race, but the present also; he held that true recognition of the present is recognition of the gods. No one could utter such sentiments without being a great divine; and he really was a great character." "The sect," says Dr. Kiyama, "is found in northern Kyushu and Shikoku as well as in Okayama *ken*, has 531 preaching places, over 400,000 followers, and 3,000,000 adherents. Kurozumism is reckoned a power in the religious world of Japan to-day. Kurozumi's contention that man may become god, removes his teaching considerably from Christianity, and resembles somewhat Wang Yang Ming or Oyōmei's doctrine of intuition; yet Kurozumi had no knowledge of the Chinese sage, whose teaching was the same as that of Rabindranath Tagore."

* * * * *

Our readers will be interested to learn that, according to a Japanese report, Jerusalem has fallen into the hands of the Russians. *Eruzerumu* and *Ierusaremu* are the Japanese for Erzerum and Jerusalem respectively, and when the first appeared in the telegrams it is not surprising that a pastor who knew his Bible better than he knew foreign geography, should inform a missionary that Jerusalem had been captured. Erzerum is the name of a Turkish province of some 19,000 square miles, with a population of six or seven hundred thousand, and also the name of a city of some 40,000 people—situated on the Euphrates, at an elevation of some 6,000 ft. above sea level, and was an exceedingly strongly fortified center, because of proximity to the Russian border. It is located in the central eastern part of Turkish Armenia, which consists of nine provinces, and is one of those in which the largest per cent of Armenians lived, tho that per cent was not over about one fifth of the population. The region about Lake Van is said to have a majority population of Armenians, but in only nine counties out of a hundred and fifty-nine in the empire is there such a majority. At Kobe we have an Armenian, an old resident, Mr. M. Z. Martin, a rice merchant and a British subject, we

believe, who illuminated his residence and invited in many of his friends for an evening's celebration of the fall of Erzerum. A band was present, and the occasion was quite a successful affair.

* * * * *

Noticing that Cary's "History" has Ha-*shi*-kura (支倉), while the newspapers had Ha-*se*-kura (支倉), we started to find which is correct. In Chinese dictionaries we found some dozen readings for 支, but *hashi* and *hase* were not among them. Then came the query as to why 支, *shi*, *eda*, is read *hashi* or *hase*. An educated Japanese suggested that as *eda*, branch, is an extremity of a tree, and as *hashi* means extremity, by accommodation 支 was read *hashi*, and *hase* is the Sendai dialect of it. Yet he maintained, when prest, that Ha-*shi*-kura is wrong, presumably on the score that not logic, but actual usage determines the correct reading. We then askt a Mutsu man how *shi* is pronounct by Mutsu people, and he replied "*tsu*," which, if correct, disposes of the Sendai dialect suggestion. We found that Chamberlain, in earlier editions of "Things Japanese" and "Murray's Guide to Japan," used "Hashikura," but "Hasekura" in later ones. Murdoch's "History," and Stephenson's "Famous People of Japan" have "Hashikura." On the contrary, Papinot's Dictionary, Marnas, Longford, Meriwether, the "Official Guide," and Clement's "Short History of Japan," along with the newspapers of last month, have "Hasekura." There was an interesting column and a half in the Sendai daily, *Kahoku Shimpō*, on: Hase (支)kura wa Hase(丈)kura no Ayamari ka? Is the former Chinese character a mistake for the latter? The writer argues for the affirmative. The characters 支倉, with the reading Hasekura, for a place-name, are never employed outside the territory of the Sendai clan. A Sendai business street is named Hasekura Dori, and this, as well as the family-name, was derived originally from a place-name. In the district (*gun*) of Shibata, within the village of Tomioka, there is a Hasekura hamlet. In no other cases is 支 read *hase*. A historical instance tending to prove the connection of 支 with 丈, is that of 丈部 for a family name, Hasetsukabe. Once *hasetsukabe* denoted a class of official couriers, composed of Ainu, who had been conquered and employed for that work. The term for such men was properly 馳使部 *hasetsukaibe*, guild of couriers, but they came to be designated by 丈部 (which literally have no particular meaning, so far as we know), because 杖部, walking-stick guild, was contracted into 丈部. They were termed the stick-guild, because they carried sticks to assist in their service. This contraction is actually found in an old dictionary of authority. Centuries ago many of this class of men lived in Mutsu. Various historical examples are cited of Shomu Tennō's conferring the family name, Hasetsukabe on such men, as upon Hasetsukabe Kooi, of Shirakawa district. Hasetsukabe, by contraction, became Hasebe, the reading found in old books for 丈部. In the place name "Hasekura," the 支 by mistake came into general use for 丈, which was read *hase*, for the reasons given above. The derivation of *kura*, according to the writer, is from an Ainu word *kuri*, which meant a cave facing the north. Then *hase* of Hasekura, came from the occupation of a class of men in Mutsu, and *kura* from the caverns in which they dwelt, and thus "Hasekura," as a family name, was derived from a place-name, *i.e.*, the place where *hasetsukaibe* lived.

Personalia.

Born in Denver, Colo., Feb. 12, 1916, Robert Nelson, son of Mr. and Mrs. (Sue Gulick) Louis Leverett Davis.

Latha Corbin was born at T'ai Ku, Jan. 31, to Rev. Paul L. and Mrs. Miriam L. Corbin, of that station of our Shansi Mission.

Rev. Geo. Miller Rowland, D.D., was accompanied by Rev. J. C. Holmes, on a three weeks' evangelistic tour thru Teshio around the first of this month.

Jan. 29 at T'ai Ku, Wynona Leete was born to Rev. Wm. Rockwell and Mrs. Anna Wynona Kauffman Leete, of the Fenchow station of our Shansi Mission (XVI. 7, XVII. 2).

Mr. Warren, on Washington's birthday, reported that Hyuga special evangelistic work was in progress—Messrs. Abe, H. S. Kimura, and Aoki, the singing evangelist, coming from abroad, would assist the local force.

Percy Theodore Watson, M D., and Mrs. Clara French Watson, with their three children reacht Yokohama, Feb. 22, by the *Shinyo Maru*, returning to their station, Fenchow, in our Shansi Mission, by the overland route from Yokohama, (XVIII. 4).

The friends in the Mission, of Miss Anna Lavinia Hill, who severed her connection with us in the autumn of 1914 (XVIII. 2), will regret that she lost her aged mother at Los Angeles, last autumn, while Miss Hill was on a visit to her sister near Chicago.

Rev. Jerome Crane Holmes preacht his first sermon in Japanese at Asabigawa, Feb. 27. "It was a thoughtful, helpful discourse on 'The Mind of Christ,' and the handling of the vernacular was easy and effective, auguring strong pulpit work in years to come."

Miss Sugi Maegami, youngest daughter of Mr. Maegami, of the Naniwa Church, Osaka, and a graduate of the Baikwa Girls' School, was married last January, at Hongo Church, Tokyo, to the pastor of Maebashi *Kumi ai* Church, who has recently returned from America.

To Mr. and Mrs. (Florence Newell) Kenneth Stanley Beam, at Oberlin, O., Feb. 11, 1916, was born a daughter, Dorothy Jane. Grandpa and Grandma Newell, of Matsuyama, are congratulated a second time. As in case of the late Dr. Greene, the Japanese nation will annually celebrate her birthday.

Dr. Newell ended another successful evangelistic trip on Feb. 21. He put in seven addresses in three days, baptized two at Kwanonji—firstfruits of our work there—and two at Saijo, where the Christians have finally resolved to build a church. There are several substantial men among the *Kumi-ai* Christians, and it is proposed by the Christians to pay 30 *yen* themselves, against 20 *yen* by the Mission for the monthly expenses of the church.

Miss Lora Genevieve Dyer, M.D., graduate of Smith, and of the Woman's Medical College, Phila., came by the *Shinyo Maru*, and after a trip overland and a brief visit at Kobe, continued by the same boat, on her way to take the place of Miss Kate C. Woodhull, M.D., in the Foochow Hospital of our Foochow Mission. Between her collegiate and medical courses she taught two years at Atlanta University. She is a cousin of Miss Rosamond Cozad Bates.

Rev. Morton Dexter Dunning under date Jan. 21, wrote: "We have had an exceptional passage across the North Pacific in midwinter. One day the thermometer touched 26°, the rest of the time it was up towards 40°, and higher. One day we had racks on the table, (and then they were not really needed), and on several days not even a white cap was in sight. Except for a slight tremor from the engines, it would seem as if we were on *terra firma*. All well."

Rev. Burleigh Voorhees Mathews and Mrs. Leeanna Pearl Carroll Mathews, of our Madura Mission reacht Kobe, by the *Miyazaki Maru*, on the 4th inst. on their way to America for furlo. He graduated at Boston Univ. in 1900, in law at Yale in 1905, and in theology at Hartford in 1908. She is a native of Washington, Pa., studied at the Moody Bible Institute, Chicago, and taught public school at her native place. They went to India in 1908. Their home town is Vineyard Haven, Mass.

Mrs. Edith Reed Smith, whose visits at Kobe and Matsuyama, in 1913–4, are pleasantly remembered (XVII. 3, 7,

XVIII. 1, 2), reacht Yokohama, on the 22nd ult. by the *Shinyo Maru*, and came overland to visit Miss Hoyt. She left Kobe by the same boat, on her way to a three years' appointment to teach in the girls' high school at Ahmednagar, in our Marathi Mission, India. She was expected to go to Turkey, but the war prevented. Inadvertently the Germans helpt India.

Miss Gertrude Ethel Chandler accompanied her parents as far as Tientsin, where she will spend the rest of her furlo—two months, before returning to India. She went out to India in 1909 to engage in kindergarten work in connection with the Capron Hall School, which has departments from the kindergarten up thru high school, including a kindergarten teachers' training school. It was Dr. Greene's conviction that the Glory Kindergarten and Training School should have been made departments of Kobe College, and thus have coördinated them more effectively in the interests of mission work.

Prof. Yosohachi Yokogawa, of the chair of pedagogy and psychology at Kobe College, has recently translated into Japanese, with adaptation, two pedagogical charts, by Prof. St. John, of the Hartford School of Religious Pedagogy, on Childhood and Adolescence, with reference to religious training in the Sunday-school. These charts, which are of value to Sunday-school workers for their concise and systematic presentation of the principles controlling the graded Sunday-school, have been privately printed by Mr. Yokogawa, and sell at ten *sen* a set; the profit from the sales goes to the Talcott Memorial Fund of the Woman's Evangelistic School.

Rev. John Scudder Chandler, D.D., and Mrs. Chandler, of our Madura Mission left the *Shinyo Maru*, at Yokohama, Feb. 22, and after visits at Nikkō and Tokyo, came down to spend a Sunday with the Learneds, at Kyoto. He and Dr. Learned were classmates, '70, at Yale, where the latter then trod the path of philosophy, '73, and the former went the way of theology, '73. They enjoyed some good tramps at Kyoto, including a trip to Neesima's grave. After a visit at Kobe, the Chandlers proceeded by the overland route, to Tientsin to spend a short time with their son, Rev. Robt. Elmer Chandler, of our North China Mission, and then return to their field in India.

Mr. Geo. Dempster Swann, Y.M.C.A. secretary for Kobe, is a Congregationalist. Born in Illinois, he grew up at Burlington, Wis., and his mother's home is now at Clinton, Wis. He graduated in 1905 at University of Wisconsin, was student secretary for two years at University of Chicago, and city association secretary at Seattle, Wash., for six years; in Feb. 1913, at Seattle, he was united in marriage to his classmate of 1905, who, in the meantime had been teaching high schools in Wis.,—Miss Helga Marie Ekern, and after about a year and a half of further work in America, they came to Japan in the summer of 1914, as successors of the Wilburs, who left Kobe, Oct. 1, 1913. Not long after the Swanns' arrival at Kobe, her ill-health took them home, but they were able to return last year.

Miss Florence Mills Wilson (XIV. 9), of Cincinnati, O., who has been spending a considerable period at Tokyo, in company with Mrs. Sugimoto, sailed for America by the *Tenyo Maru* early this month. Miss Wilson's mother is 84 years old, with whom Miss Wilson will make her home. Mrs. Sugimoto is the daughter of a former *karo* of Nagaoka, Echigo, and, in the face of her family's objections, married Mr. Sugimoto, a Nagaoka merchant. They opened a curio store in Cincinnati some years ago, and did well at it. The Wilsons became acquainted with them, and a deep friendship sprang up between Miss Wilson and Mrs. Sugimoto, resulting in Miss Wilson's visiting Japan three times, and spending about five years here this last time, while Mrs. Sugimoto was schooling her two girls, Mr. Sugimoto died some

years ago. Miss Wilson is a good Methodist.

Rev. Jas. Milton Hess, and Mrs. Mildred Waldo Hall Hess, who joined our Madura Mission last summer, found it necessary, because of his health, to leave the tropics. After some weeks at Kodaikanal, the mission "hill station," they started for Japan, reacht Kobe by the *Miyazaki Maru*, on the 4th inst., and proceeded to Kyoto, where he is to teach in the Doshisha. Mr. Hess studied at Brown Univ., but graduated, '09, at Univ. of Pennsylvania, and engaged in the magazine business at Boston, with the Curtis Publishing Co. for a time; then he took his B.D. and M.A. at Chicago Univ. in '14. Mrs. Hess graduated in '08 at the Rhode Island State Normal School, and taught in the Providence public schools. She took special courses at the University of Chicago, while her husband was a student there. Their home town is Providence, R.I.

Rev. T. H. P. Sailer, Ph.D., Educational Sec'y of the Northern Presb. Foreign Mission Board, and Mrs. Sailer, spent a brief time at Kobe last month, on their return from the Philippines, China, and Chosen, where he had been investigating the conditions of education, with a special view to the educational work of missions. At a Kobe Station prayer-meeting he gave a very interesting talk, especially comparing the educational work of the government in the Philippines with that of the government in Chosen, and incidentally speaking of mission educational conditions in the *three* countries. He took a hopeful view of the future of relations between the government and missionary schools in Chosen, altho his remarks implied that the government schools, by superior equipment and funds, will outclass the mission schools along purely educational lines, and so probably greatly diminish the extent of their influence. It will probably be the same in Chosen as in Japan, where, not so many years ago, the government schools forged ahead, and materially eclipst the mission schools.

FUKUIN PRINTING Co., Ltd.

SANNOMIYA P.O. BOX 10

Book, Magazine & General Job Printing;

ALSO

COPPER PLATE ENGRAVING AND - -

- - LITHOGRAPHING OF EVERY DESCRIPTION.

No. 17, AZUMADORI, 3 CHOME, Tel. Sannomiya 1394.

KOBE.

No. 25, MOTOMACHI, 1 CHOME, Honkyoku 2363.

Taisho Faith Series (Booklets of thirty to fifty pages).

EDITED BY REV. K. HOSHINO.

Price 5 *sen* per copy. Postage 2 *sen*. Discount on Large Orders.

MORALITY AND RELIGION,	By Rev. Prof. T. Yamada.
THE CHRISTIAN HEART,	By Rev. Dr. S. Motoda.
THE ESSENCE OF THE GOSPEL,	By Rev. K. Takemoto.
THE FIRST STEP IN SPIRITUAL CULTURE,	By Rev. T. Miyagawa.
THE CHURCH OF CHRIST,	By Rev. K. Hoshino.
CHRISTIAN WORSHIP,	By Rev. K. Hoshino.
THE CHRISTIAN SACRAMENTS,	By Rev. K. Hoshino.
CERTAINTY IN CHRISTIAN EXPERIENCE,	By Rev. K. Hoshino.
THE PULSE OF THE CHRISTIAN LIFE,	By Rev. K. Hoshino.
ON REVIVALS,	By Rev. K. Hoshino.
CREATION, INCARNATION, AND ATONEMENT,	By Rev. G. Kashiwagi.
THE SUPREME AUTHORITY OF THE BIBLE,	By Rev. Dr. Y. Chiba.

Taisho Dendo Series.

Price 5 *sen* per copy. Postage 2 *sen*. Discount on Large Orders.

THEISM AND HUMAN PERSONALITY,	By Rev. Dr. S. Motoda.
NEWNESS OF LIFE,	By Rev. Prof. T. Yamada.
THE GREATNESS OF THE HUMAN SOUL,	By Rev. R. Takemoto.
THE FILIAL RELATION BETWEEN GOD AND MAN,	By Rev. K. Ishizaka.
THE RELIGION OF JOY,	By Rev. K. Takemoto.
CHRISTIANITY AND HUMAN LIFE,	By Rev. K. Hoshino.
THE RELIGION OF THE CIVILIZED MAN,	By Rev. K. Hoshino.
CONVICTION ON THINGS HARD TO BELIEVE,	By Rev. K. Hoshino.
THE DAWN OF THE SPIRITUAL LIFE,	By Rev. Dr. Y. Chiba.
THE CORE OF THE GOSPEL,	By Rev. H. Hirata.
A MESSAGE TO THE WEARY,	By Rev. H. Otani.
THE CHRISTIAN VIEW OF GOD AND MAN,	By Rev. G. Kashiwagi.

THE KEISEISHA

No. 15, 2 chome, Owari-cho, Ginza, Kyobashi, Tokyo.

Telephone: 1587 Shimbashi. **P. O. Savings Transfer Account, No. 553, Tokyo**

Meiji Fire Insurance Co. Ltd.

ESTABLISHED 1889.

Capital Subscribed - - - - -	Y. 1,000,000
Capital Paid up - - - - - -	500,000
Reserve Fund - - - - - -	5,048,721

Fire Insurance Policies granted at moderate rates on property of every description. Policies written in English when so desired.

All claims promptly and liberally settled.

The following action was taken at the Annual Meeting of the Japan Mission of the American Board in July, 1902.

VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

HEAD OFFICE:

NO. 1 YAESUCHO, ITCHOME, KOJIMACHI-KU, TOKYO.

Michinari Suenobu, Chairman of Board of Directors.
Keinosuke Nishino, Manager.

MISSION NEWS.

ADVERTISEMENT OF VOLUME XIX.

This paper is publisht on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

Subscription rates are as follows:—

In the United States:

Single copy one year	$ .50
Single copy five years	2.25
Ten copies to one address, one year	4.00

In Japan

Single copy one year	¥ 1.00
Single copy five years	4.50
Ten copies for one year	8.00
Single copies, one number excluding postage	.10
Ten copies of one number to one address excluding postage	.80

Japanese postage stamps, or international reply coupons purchasable at any post-office, will be received in payment of small sums.

MISSION NEWS may be obtained of John G. Hosmer, 14 Beacon St., Boston, Rev. E. L. Smith, D.D., 4th Av. and 22d St., N. Y. City, Rev. A. N. Hitchcock, D.D., 19 South Lasalle St., Chicago, and Rev. Henry H. Kelsey, D.D., 417 Market St., San Francisco, Calif.

ALL MONEY ORDERS should be made payable at the Sannomiya Post Office, KOBE.

Send all orders or communications to ARTHUR W. STANFORD, Editor and Publisher, Kobe, Japan.